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LUCIFER.

THE LIGHT-BEARER.

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INEXHAUSTIBLE.

She pours her love out as a draught
My heart's thirst to appease;
And I the glorious drink have quaffed
To drain it to the lees.

But ever as I yield the cup
And doubt there can be more,
From her soul's fountain filling up,
It brims and bubbles o'er.

WILLIAM FRANCIS BARNARD.

The True Meaning of the Simile of the Ivy and the Oak.

The difference in physical strength between the sexes, together with woman's disability during the period of child-birth and rearing, gave man from early times an advantage, which complicating itself during the historical period has ultimated (though not of course in the present day only) in what may be called the slavery of woman, her subordination to man, and dependence on him for the means of subsistence; the result being that, till a comparatively few years ago, the woman was condemned to the most special and indeed narrow sphere of life and action; her education, as for this sphere, was most limited, and quite different from that of the man; and her interests were wholly diverse from and often quite opposed to his. Under these circumstances there was naturally little common ground for Marriage, *except* sex. And the same remains largely true even down to today. The sex-needs once satisfied, and the emotional charm weakened or undone, man and wife not unfrequently wake up with something like dismay to find how little they have left in common; to find that they have nothing in which they can take interest together; that they cannot work at the same things, that they cannot read the same books, that they cannot keep up half-an-hour's conversation together on any topic, and that secretly they are cherishing their own thoughts and projects quite apart from each other.

It must suffice too to remind the reader quite briefly that this divergence has crept down into the moral and intellectual natures of the two sexes, exaggerating the naturally complementary relation of the male and female into a painful caricature of strength on the one hand and dependence on the other. This is well seen in the ordinary marriage-relation of the common-prayer-book type. The frail and delicate female is supposed to cling round the sturdy husband's form, or to depend from his arm in graceful incapacity; and the spectator is called upon to admire the charming effect of the union—as of the ivy with the oak—forgetful of the terrible moral, namely, that (in the case of the trees at any rate) it is really a death-struggle which is going on, in which either the oak must perish suffocated in the embraces of its partner, or in order to free the former into anything like healthy development the ivy must be sacrificed.

Too often of course of such marriages the egoism, lordship and physical satisfaction of the man are the chief motive causes. The woman is practically sacrificed to the part of the maintenance of these male virtues. It is for her to spend her days in little forgotten details of labor and anxiety for the sake of the man's superior comfort and importance, to give up her needs to his whims, to 'humor' him in all ways she can; it is for her to wipe her mind clear of all opinions in order that she may hold it up as a kind of mirror in which he may behold reflected his lordly self; and it is for her to sacrifice even her physical health and natural instincts in deference to what is called her 'duty' to her husband.

How bitterly *alone* many such a woman feels! She has dreamed of being folded in the arms of a strong man, and surrendering herself, her life, her mind, her all, to his service. Of course it is an unhealthy dream, an illusion, a mere luxury of love; and it is destined to be dashed. She has to learn that self-surrender may be just as great a crime as self-assertion. She finds that her very willingness to be sacrificed only fosters in the man, perhaps for his own self defence, the egotism and coldness that so cruelly wound her.

For how often does he with keen prevision see that if he gives way from his coldness the clinging dependent creature will infallibly overgrow and smother him!—that she will cut her woman-friends, will throw aside all her own interests and pursuits in order to devote herself to him, and, affording no sturdy character of her own in which he can take any interest, will hang the festoons of her affection on every ramification of his wretched life—nor leave him a corner free—till he perishes from all manhood and social or heroic uses into a mere matrimonial clothespeg, a warning and a wonderment to passers by!

However, as a third alternative, it sometimes happens that the Woman, too wise to sacrifice her own life indiscriminately to the egoism of her husband, and not caring for the festoon method, adopts the middle course of *appearing* to minister to him while really pursuing her own purposes. She cultivates the gentle science of indirectness. While holding up a mirror for the Man to admire himself in, *behind that mirror* she goes her own way and carries out her own designs, separate from him; and while sacrificing her body to his wants, she does so quite deliberately and for a definite reason, namely, because she has found out that she can so get a shelter for herself and her children, and can solve the problem of that maintenance which society has hitherto denied to her in her own right. For indeed by a cruel fate women have been placed in exactly that position where the sacrifice of their self-respect for base motives has easily passed beyond a temptation into being a necessity. They have had to live, and have too often only been able to do so by selling themselves into bondage to the man. Willing or unwilling, overworked or dying, they have had to bear children to the caprice of their lords; and in this serf-life their very natures have been blunted; they have lost—what indeed should be the very glory and crown of woman's being—the perfect freedom and the purity of their love.

At this whole spectacle of woman's degradation the human male has looked on with stupid and open-mouthed indifference—

as an ox might look on at a drowning ox-herd—not even dimly divining that his own fate was somehow involved. He has calmly and obviously watched the woman drift farther and farther away from him, till at last, with the loss of an intelligent and mutual understanding between the sexes, love with unequal wings has fallen lamed to the ground. Yet it would be idle to deny that even in such a state of affairs as that depicted, men and women have in the past and do often even now find some degree of satisfaction—simply indeed because their types of character are such as belong to, and have been evolved in accordance with, this relation.

Today, however, there are thousands of women—and every-day more thousands—to whom such a lopsided alliance is detestable; who are determined that they will no longer endure the arrogant lordship and egoism of men, nor countenance in themselves or other women the craft and servility which are the necessary complements of the relation; who see too clearly in the oak-and-ivy marriage its parasitism on the one hand and strangulation on the other to be sensible of any picturesqueness; who feel too that they have capacities and powers of their own which need space and liberty, and some degree of sympathy and help, for their unfolding; and who believe that they have work to do in the world, as important in its own way as any that men do in theirs. Such women have broken into open warfare—not against marriage, but against a marriage which makes true and equal love an impossibility. They feel that as long as women are economically dependent they *cannot* stand up for themselves and insist on those rights which men from stupidity and selfishness will not voluntarily grant them.—*From Edward Carpenter's "Marriage in Free Society."*

Henderson on War.

My theme today is war, and I am against it. I wish I had the gift to speak all my abhorrence of war.

Art, poetry, romance and history have magnified and glorified the soldier, but the time is coming when these great instruments of power will desert their favorite theme and lead the great force of thought away from slaughter-house up to the higher fields of human action. The bull fights, the cock-pit, the prize-ring and the battle-field must all go down together.

It takes courage, I grant, to face death. The sufferings and the trials of the soldiers have not been exaggerated. But the courage needed to face danger and death ranks far below the courage that faces the superstitions, the prejudices, the wealth and the established customs to the world.

The great man reasons; small man fights. Grant's words of peace will survive his mightest war-cry.

The cost of war alone should make us stop to think.

The public debts of the world are twenty-nine billion, and it is safe to say that every dollar of this is the fruit of war. What strain upon earth, shops and fields!

In 100 years Great Britain has paid $4,792,206,010 for war.

During these 100 years 50 of them were devoted to human slaughter.

The cost of our civil war was $6,508,429,908.

Young as we are as a nation, we have spent eighteen long years in battle—four of them in deadly fratricidal strife. Today the genius of our country, indeed of the world, is bending all its powers to increase the capacity for destruction of all the terrible engines of death. Is it not high time that each citizen became a Nazarene to proclaim peace among the people? Let every martyr's grave be a sermon and every widow's wail a hymn for peace. Let us cut down our army bill and save our earnings for the schoolhouse, the library and the home.

Europe is expending on her armies $814,000,000 annually.

No wonder the children of the Old World have been seeking new homes!

Should humanity weep in order that tyrants may laugh?

Should the homes of the people be loaded down with billions of debts in order that some heartless murderer may wear a diadem?

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The wretches that have wrought this desolation are the panthers, the hyenas and the ghouls of humanity.

I appeal to you brave men of many battles, who have seen and felt and comprehended! I cry out to you to throw your influence into the scales and urge the world to seek some forum where the arbitrator shall not be the dripping sword.

War is demoralizing.

War is desolating.

War consumes the toil and comfort of our people.

War is the world's terrible, relentless, remorseless inquisition.

War is the weapon of tyrants, the prop of thrones.

War, the black pathway to hell, has been the pretended passage to heaven.

War has been justifiable perhaps, and may be again, as sometimes is the surgeon's knife, but only to save life or something better and dearer than life.—*Gen. D. B. Henderson, at a soldiers' gathering in Chicago, 1893.*

New York's New Statute Law on Marriage.

I can be excused from noticing the witty personalities of any writer. My aim is to aid in the correct use of such freedom of press as we have, and waste no space of Lucifer.

When S. R. Shepherd says that "Common-law marriage is only dangerous like fire or razors when bunglingly used," it may be that he has some meaning for "common-law marriage" which, to him, places it, like fire, in the class of things necessary. But I take my understanding of "common-law marriage" from common-law evidence, which shows us that it is such living together as makes a couple husband and wife in the eye of the law. Now, though there is in that relation a natural element, the same natural element exists in cohabitation which the law does not regard as marriage; hence that natural element is not the essence of common-law marriage, but its essence is status. Fire, on the other hand, is a purely natural phenomenon, proper to be compared with other natural forces, and not with merely legal status.

Mr. Shepherd proceeds to tell how a couple should act if they do not wish to be married. He puts it briefly. He could have put it: "Don't marry." But if they do not pass as husband and wife and no evidence exists of a legal marriage, it is certain that there will never be any common-law marriage established in their case, hence in them it will be as little dangerous as a fire that never was lighted, whatever effects there are from their natural relation, which is not known to the law, either common or statute, as "marriage." Mr. Shepherd proceeds (Lucifer No. 910) to state that "New York has just enacted a law providing that a man and woman may marry themselves by simply living as husband and wife." Have a care. Fortunately it is not so "simply" or involuntarily done. Many will have read of the marriage of Lawyer Patrick and will gather from the story that the main difference made by this new law in New York is to allow friends or bystanders to act instead of a justice of the peace or preacher; but a return in writing has to be made to and recorded by the public officer who keeps the records of statutory marriages. Simply a petty variation in statute law.

I take some pains to "look" on the dark side, all in the rational way of not *living* there. It does not hurt so much to look as to leap without looking. A credulous woman reading Mr. Shepherd's statement above quoted might believe that "simply living" with a man in New York would give her some claim under the law "just enacted." She would be deceived, and I think her after-view would be "lugubrious."

TAK KAK.

A Fable.

A man had plundered a bee-hive, carried home the dripping combs and was just engaged in getting on the outside of some of the honey—when a hungry little bee came buzzing around to eat a little of it. "The idea!" indignantly roared the infuriated man, "Stealing my honey"—and struck it dead.—*From the German of Reinhart Volker, "The Whim."*

Shall We Be Happy by Being Deceived?

BY LILLIE D. WHITE.

In a discussion I have had with a very dear friend (who gives me permission to submit a few pages to Lucifer) she says. "The women here are narrow-minded, old-fashioned 'slave wives and mothers' but they seem far happier, kinder and sweeter than any of the do-as-I-please or free love women I have known."

It is true that the dutiful, conventional, God-and-Grundy-taught, please-your-husband woman acquires a reputation for sweetness and kindness that the self-assertive rebel against authority and marriage seldom enjoys. But in my opinion she deserves no credit for it. I do not admire self-sacrifice or submission to the will of others, but women have so long been taught that these are the highest of feminine virtues they seem to enjoy the situation and thrive in it.

For my part I know no better rule of conduct than for every one to do as he or she pleases, with of course a due consideration of *consequences* to oneself as well as to the rights and feelings of others. The only one I would prevent from doing as he pleases is the one who is invading the personal rights of another. And in the case we have been discussing this was what the husband did for a good many years. Is not he the one to be condemned for doing as he pleases when it means a constant outrage of his wife's tastes, inclinations and desires instead of her who asks nothing of him "but to keep his hands off."

They had not one taste in common but she never objected to any way he chose to enjoy life away from her while he objected to everything she did that had not direct reference to his pleasure and comfort. This was the price of her peace—what she paid for a "respectable position" and a reputation for being "happy and kind and sweet." How much better it is to keep up appearances and be quiet than to tell the truth when it makes a disagreeable racket.

How this old world does like to be deceived! Barnum said people liked to be humbugged, but they are determined to be deceived. The stability and sanctity of our marriage institution is largely due to deception and hypocrisy. No one knows how much of our boasted happiness and peace depends upon the success with which we cover up our mistakes. The short life of David Copperfield's little Dora was blissfully happy because she was successfully deceived.

Maybe Mrs. McKinley's supremely happy married life had no better basis. A great many women and men also are made happy by that kind of deception and no one should object to anything that makes people happy. Our marriage institution depends upon it but each one must decide for him or herself just how much of that kind of happiness he or she can afford to give.

The only marriage that is worth suffering or sacrificing oneself for is the one that requires neither. The union of congenial "twin souls" where both are made happy by each doing as he pleases, may be possible even in this wicked world and the despised "do as-I-please" woman may be doing more to establish such a marriage than the "sweet and kind" ignoramus ("narrow-minded and old fogy") who contentedly makes the best of the present wretched hodge-podge and gets the credit of being the bulwark of our "grand" civilization.

No one knows better than I the likelihood of the "do-as-I-please woman" being crushed in the ruins of the altars and hearthstones she demolishes—how cold and bare and merciless is the alternative the world offers. She, indeed, is "following the path where her feet bleed," but no philosopher will censure her. With all her mistakes, blunders, suffering and failures she is an important factor in the coming of the new time.

I have no word of blame for her nor for the poor soul-starved, over-worked, over-burdened please-your-husband women that I see all around me, and no advice to give either. I see no soft, easy place in the world of social freedom for the rebellious slave who would loosen her bonds if she could. Millions of bodies must yet be thrown into the stream before the bridge is built over which the whole human race will pass to the Land of Freedom.

The Socialist Agitator.

The recognized principle which governs the Socialist Agitator in his propagandism is "the faith within him" that decrees there is no inherent antagonism of interest between the various races of man; "the faith" that decrees a management or administration based on temporal or material interest of an idle or nonproducing class, rather than on principles of equity and honor, and which bring on struggles between individuals and even nations, is the result of artificial politics, man-made institutions in the interest of a dominant class in society.

The Socialist Agitator is not exempt from error, on the contrary his faithful position, that he must hold, among the very ideas that he must combat, is conducive to an errorful environment. But his every thought is for the amelioration of human affairs; justice for man, the slave of institutions of his own making; and justice for woman the slave of the slave.

The economic system under which we are now living is a detriment to man's mental as well as his physical development. Neither is a Socialist exempt from its blighting influence. Our mental faculties are naturally dwarfed by the relations that this system forces us to sustain toward our fellow-sufferers. Of course a Socialist cannot remain passive, like a capitalist lackey or an unscrupulous demagogue when he sees wrong and injustice being perpetrated on every side, but his moral ideas and affections are badly stunted by our present environment.

So, when the Socialist Agitator pictures to you the permanent control of an artistic and durable residence, the inside furnished with all those modern contrivances that are necessary to health, comfort, and happiness, the outside surrounded by a nice tract of ground set out in beautiful shrubbery, with convenient walks and pleasant seats, where you may sit and listen to the falling water from the fountain, dean of your own park, as it were; do not discourage him by saying: "Such a home is only for the idle drone, not for the industrious."

ALBERT STROUT.

Her Married Name.

The practice of a woman changing her name on marriage originated from a Roman custom, and came into use after the Roman occupation, says a writer in the "Commercial Tribune." Thus, Julia and Octavia, married to Pompey and Cicero were called by the Romans Julia of Pompey, Octavia of Cicero, and in later times women in most European countries signed their names in the same way, but omitted the "of." On the other hand, at the beginning of the seventeenth century, the usage seems doubtful, since we find Catherine Barr so signing herself after she had twice married, and we always hear of Lady Jane Grey, (not Dudley), Arabella Stuart (not Seymour), etc. Some persons think that the custom originated from the scriptural teaching that husband and wife are one. This was the rule of law so far back as Bracton, and it was decided in the case of Von vs. Smith, in the reign of Elizabeth, that a woman by marriage loses her former name and legally receives the name of her husband. The custom, however, is not universal. In Spain and Portugal married women do not take the names of their husbands, but continue to be known by their own. In many parts of the United States a woman never relinquishes her maiden name, and is called by it as often as by that of her husband. Even in the rural parts of England one often finds a married woman called by her maiden name, and in country districts of Scotland it is sometimes found that both names are used. In many parts of France and Belgium the husband's and wife's names are used together when either of them is mentioned.

A Sunday school examination was in progress, and the examiner put this question:

'What did Moses do for a living while he was with Jethro?"

Following a long silence, a little voice piped up from the back of the room:

"Please, sir, he married one of Jethro's daughters."—*Youth's Companion.*

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

GENERAL D. B. HENDERSON'S prophecy—see "Henderson on War," in this issue—that "art, romance and history, ... will desert their favorite theme [war] and lead the great force of thought away from slaughter-house up to the higher fields of human action," seems no nearer fulfillment than when uttered in this city nine years ago. But if this same General Henderson would show his sincerity as an opponent of war by using his position, as chief officer of the American House of Representatives, in bringing to a close the two wars of conquest and extermination that now brutalize and demonize the English speaking peoples, he could and would do much toward changing his prophetic dream to plain matter of fact.

An Era of Transition.

A few days ago at Tuscumbia, Alabama—I think it was—a negro resisting arrest, killed a sheriff, killing or mortally wounding at the same time five or six other white men. Accuracy as to numbers of the killed and wounded is not claimed in this statement, for two or three reasons:

First, the well-known unreliability of newspaper reports.

Second, the little consequence that attaches, in the public mind, to mere numbers when reporting the slain or wounded in these feuds between the white and black races. Human life is a commodity so cheap, so worthless, that—unless the victim be a king, a president, a prince or lord, the average reader or hearer seems to regard the killing as a matter of course, something to be expected if not really welcomed.

* * *

And yet to some of us who knew by observation how docile, how easily controlled were the negroes in slavery—how submissive, how patient under outrageous wrongs, how forgiving and self-sacrificing their attitude towards their oppressors—to those of us who witnessed all this there seems something strange and inexplicable in the resistance now shown by this same black race, the courage with which they fight and kill those whom only a generation ago they regarded as belonging to a race so far above their own that to kill or mistreat one of them would be an act of sacrilege—unless, indeed, the person killed belonged to the class called "poor white trash."

* * *

Another instance illustrative of the apathy, the indifference of the public mind in regard to the killing of human beings, is given in the news columns of the Chicago "Chronicle" of April 9. The item reads as follows:

MANILA, April 8.—Major Litttleton W. T. Waller of the marine corps at today's session of the court-martial, by which he is being tried on the charge of executing natives of Samar without trial, testified in rebuttal of the evidence given yesterday by General Jacob H. Smith, who commanded the American troops in the island of Samar. The Major said General Smith instructed him to kill and burn, said that the more he killed and burned the better pleased he would be, that it was no time to take prisoners and that he was to make Samar a howling wilderness.

Major Waller asked General Smith to define the age of killing and he replied "everything over 10." Captain David D. Porter, Captain Hiram I. Bearss and Lieutenant Frank Halford, all of the marine corps, testified in corroboration.

So many and so horrible have been the reports of atrocities committed by American soldiers in the Philippines that it seems an investigation has been ordered by some one, and in the course of that investigation the above facts—or statement of facts, came to light.

WHO BEGAN THE WAR.

Incidentally, as it were, the following statement from the San Francisco "Star" of April 5, is interesting reading:

If any doubt existed before as to the responsibility for the commencement of hostilities in the Philippines, that doubt has been forever set at rest by General Funston, who, in a speech at a banquet given to him by the Ohio Society of this city on Wednesday last, said:

"The private in the Nebraska regiment whose shot across the San Juan bridge, three miles from the city of Manila, started the war with the Filipinos would have been acquitted by a court-martial the next day if he had killed the President of the United States under the same circumstances. He acted under orders."

The fact that an American soldier fired the first shot has been repeatedly questioned and sometimes most emphatically denied; but now we have it upon the authority of Brigadier General Funston, that not only did an American fire the first shot, but that "*he acted under orders*," and that his shot "started the war with the Filipinos"! Even the most skeptical must now be convinced.

After making large allowance for partizan exaggeration, it seems reasonably certain that in line of brutality the American officers and soldiers have been quite equal to the Spaniards in their methods of conducting the war against the "insurgent" Filipinos.

* * *

Looking to the Transvaal we find the same state of things existing there. General "Lord" Kitchener was appointed to the chief command of the British forces in South Africa, mainly, as we were told, because of his record as a professional soldier who believes that "war is hell," and that the way to bring war to a close is to make it as HELLISH as possible, and yet even Kitchener has been compelled by public sentiment to order a court martial to investigate charges against his own men for the wholesale killing of prisoners and non-combatants, which investigation resulted in conviction and public execution of two officers belonging to the British South African army of invasion, of murder, of pillage and devastation.

THEN AND NOW.

Comparing the record of these two nations, England and the United States—their present methods of carrying on war with what they were a century or more ago, the comparison is by no means encouraging to the philanthropist and social evolutionist. Such things as "concentration camps" wherein women and children are herded and left to perish of disease, hunger and cold, in order to compel the surrender of their husbands, fathers, sons and brothers; also the wholesale massacres, burnings of farm houses, barns, destruction of live stock and other means of subsistence for

non-combatants, such things as these were nearly if not quite unknown in the American Revolutionary war, and in the British-American war of 1812, if we except an occasional massacre by the Indian allies of the combatants.

Then when we remember the friendly aid extended to the American Revolutionists by France, Germany and even by Russia and Spain, we are led to wonder why these European powers do not intervene in behalf of the Boers and Filipinos. Is there less of humanity, less of desire for fair play in the world now than there was a century or more ago?

* * *

These are a few of the discouraging signs of the times—discouraging to all who labor and hope and wait for the coming of universal peace and justice, amity and brotherhood, on earth. But these are not the only discouraging signs. Statistics are unreliable, as we all know, but statistics of crimes, such as burglaries, "hold-ups," highway robberies, murders, suicides etc., are not apt to be exaggerations of the truth, and statistics show that the increase in these classes of crimes for the past twenty-five years in this country far outstrips the increase in population.

* * *

LOOKING FOR CAUSES.

It is needless to say that the exact opposite of this pessimistic showing is what we have reason to expect. With the increase of knowledge, science, including science of political economy, of sociology, hygiene, sanitation, etc., together with the enormous increase of wealth beyond the immediate needs of consumption, to say nothing of increase of effort by voluntary religious and humanitarian associations,—with all these ameliorating agencies in full working order it is but reasonable to expect a rapid proportional DECREASE, instead of increase in the number and magnitude of crimes against person and property, as compared with more primitive times and more undeveloped conditions of human association.

* * *

The limits of this article will not permit elaborated arguments intended to lay bare the causes, the secondary and the primary causes of this very disappointing result of our modern civilization or culture. Only a few of these will be attempted at this time and place.

As some of us see it, we are now living in an age or era of transition--transition from slavery to freedom, an age in which struggle, antagonism, war—political, social, economic war, is inevitable, in the very nature of things.

The race-war in the South, touched upon in my opening paragraphs, is a fair illustration of what I mean. The seeds of this war were sown during the ages of brutalizing submission on the one hand and of equally brutalizing despotism on the other. Now that the erstwhile slave has had a taste of liberty, liberty that came to him before the lesson of self-control had been learned, what wonder that the freedom to be his own master, and to go and come when he pleases, is often abused.

In much the same way the white man, spoiled by ages of servility on the part of the African, cannot reasonably be expected to forget the former social and industrial relation of the two races, nor to cease thinking, as I have often heard him say,

"O yes! a nigger is all right in his place--just as a mule is all right in his place." Meaning, of course, that a negro's place is not the same as that of the white man.

M. HARMAN.

P. S. A death in our home, that of James P. Galvin, personally known to many of our readers, also an epidemic of "la grippe" in our family, including myself, compelled the abrupt and inconsequential closing of the above article.

M. H.

Royalties in Open or in Masks.

That Republicans and Democrats should make a great stir over the crushing out of the South-African republics is natural, but that Anarchists should do so, raises the question whether they are habituated to the logic of their opinions. If it be true that a republican president is a monarch, Kruger was a monarch, as Diaz is, even as Balmaceda was, and so Castro of Venezuela. In the Transvaal the judiciary was directly under the control of the president. Except in limit of area ruled over, Kruger was more of a monarch than Queen Victoria. In England, Holland, Scandinavia and a few other countries, public opinion governs in the main and preserves the common-law rights of the subjects in a great measure, and considerably better, I infer, than it it did in the Transvaal.

"As a nation we admire royalty," says the editor. Why not add that this is natural to a nation, for "nation" implies the fact of royalty. The presidency is royalty and always was. It is necessary that the mask come off, that people should come to understand that calling officials by other names and limiting their tenure of office individually to a certain time, does not make any difference in the nature of the institution of government or in the powers assumed by the political parties or majorities and conferred on the substitutes for royalty in name, who are in fact royal in power.

Nor can such powers be exercised at all without the fact of royalty or imperialism, for they are the essence of it. It exists in what is called ordinary majority government, is inherent in every form of and attempt at government. There being nothing to choose as regards names, for that is not worth while and the republican names are indeed misleading, as "self-government" and the like, what is worth while looking to is the question how about the freedom of the press and approximations toward economic freedom—as it will be after the war is over.

TAK KAK.

Cecil Rhodes' Hobby.

At the funeral ceremonies of Cecil Rhodes—whose body was buried on Thursday—the Archbishop, in eulogizing him, said that before the Chartered Company was contemplated Mr. Rhodes said to him: "Some men's hobbies are to collect butterflies and old china. Mine is to open South and Central Africa to British enterprise." And he did not care how or by what means he accomplished his purpose. "British enterprise"—self-seeking—was more important to him than the native peasants' peace and prosperity, or than England's honor and Englishmen's lives. Better far for the world and himself would it have been had Cecil Rhodes' hobby been to "collect butterflies and old china."—'*Star*," *San Francisco*.

Congressman Littlefield, of Maine, gave a striking illustration the other day of the advantages which the steel trust reaps under protection. He cited ship building firms in Maine that are forced to buy American-made steel billets in Europe because the price is so prohibitive here. The billets for which $32 a ton is charged here can be bought in the European market for $18. It is protection for the trusts and with a vengeance.—"*Star*.

The Revolutionary war ended 118 years ago, but the last widow of a revolutionary soldier has not disappeared from the pension roll. Eighty-six years after the war of 1812 we have a survivor and 1500 widows of that war in receipt of aid from the nation.—*William H. Glasson*.

Whatever freedom for ourselves we claim,
We wish all others to enjoy the same,
In simple womanhood's and manhood's name!
Freedom within one law of sacred might:
"Trench not on any other's equal right."

—*James Thompson*.

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Is a fresh sword, making surer that our conquest will be won—
Conquest over superstition that hath ruled and ruined long,
Conquest of the captive peoples over mailed and mitred wrong
In its palaces of splendor and its forts and bulwarks strong!
—*Will H. Kernan.*

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